

# Interfaith Harmony Governance: A Quintuple Helix Model for Collaborative Policy Implementation of Religious Values and Tolerance in Indonesia

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## Abstract

*This study addresses a critical gap in the literature on interfaith harmony in Indonesia, where existing research predominantly emphasizes normative principles of Pancasila while offering limited analytical models that map multi-actor collaboration in policy implementation. The purpose of this study is to develop a conceptual framework for collaborative policy implementation using the Quintuple Helix model to strengthen the institutionalization of religious values and tolerance. A qualitative research design was employed, drawing on policy documents and academic literature published between 2000 and 2025. Data were analyzed through systematic literature review procedures, including screening, thematic coding, and conceptual synthesis. The analysis was guided by the Quintuple Helix framework to identify actor roles, interaction patterns, and governance mechanisms. The findings reveal three key insights. First, effective promotion of religious values and tolerance requires coordinated engagement among government, academia, civil society, the private sector, and media. Second, the state remains the primary driver of interfaith harmony, yet non-state actors contribute essential knowledge, social capital, and communication functions. Third, existing governance arrangements remain fragmented, indicating the need for a more integrated collaborative model. These findings imply that interfaith harmony policies must shift from normative dissemination toward structured multi-actor governance. The study concludes by proposing a Quintuple Helix-based model that offers theoretical advancement in religious harmony governance and practical guidance for policymakers designing collaborative interfaith programs.*

**Keywords:** Tolerance, Interfaith Harmony, Policy Implementation, Conceptual Framework, Quintuple Helix (QH).

## Abstrak

Penelitian ini mengisi kesenjangan penting dalam studi mengenai kerukunan antarumat beragama di Indonesia, di mana studi terdahulu lebih banyak menekankan prinsip normatif Pancasila dan belum menyediakan model analitis yang memetakan kolaborasi multiaktor dalam implementasi kebijakan. Tujuan artikel ini adalah mengembangkan kerangka konseptual untuk implementasi kebijakan kolaboratif dengan menggunakan model Quintuple Helix guna memperkuat internalisasi nilai-nilai keagamaan dan toleransi. Penelitian ini menggunakan desain kualitatif dengan memanfaatkan dokumen kebijakan dan literatur akademik yang terbit antara tahun 2000 hingga 2025. Data dianalisis melalui prosedur tinjauan pustaka sistematis, termasuk penyaringan,

pengodean tematik, dan sintesis konseptual. Analisis dipandu oleh kerangka Quintuple Helix untuk mengidentifikasi peran aktor, pola interaksi, dan mekanisme tata kelola. Temuan penelitian menunjukkan tiga hal utama. Pertama, promosi nilai keagamaan dan toleransi yang efektif memerlukan keterlibatan terkoordinasi antara pemerintah, akademisi, masyarakat sipil, sektor swasta, dan media. Kedua, negara tetap menjadi penggerak utama kerukunan antarumat beragama, namun aktor non-negara menyediakan kontribusi penting berupa pengetahuan, modal sosial, dan fungsi komunikasi. Ketiga, pengaturan tata kelola yang ada masih terfragmentasi sehingga memerlukan model kolaboratif yang lebih terintegrasi. Temuan ini mengimplikasikan perlunya pergeseran kebijakan kerukunan dari pendekatan normatif menuju tata kelola multiaktor yang terstruktur. Studi ini menyimpulkan dengan menawarkan model berbasis Quintuple Helix yang memberikan kontribusi teoretis bagi tata kelola kerukunan beragama serta panduan praktis bagi pembuat kebijakan dalam merancang program kolaboratif lintas aktor.

**Kata kunci:** Toleransi, Kerukunan Antarumat Beragama, Implementasi Kebijakan, Kerangka Konseptual, Quintuple Heliks (QH).

## INTRODUCTION

Religious tolerance and pluralism have increasingly become global indicators of social cohesion and democratic stability, particularly in regions characterized by high levels of ethnic, cultural, and religious diversity. In Southeast Asia, interfaith harmony is viewed not only as a moral aspiration but also as a governance challenge that shapes political resilience and societal well-being (Duile & Kennex Aldama, 2024). Indonesia, as the most populous and religiously diverse nation in the region, represents a critical context for examining how interreligious relations are governed and sustained (Nurdianzah et al., 2024). Pancasila, especially its first principle on belief in a supreme deity, provides the normative and constitutional foundation for managing religious diversity and ensuring freedom of religion as guaranteed in Article 29 of the 1945 Constitution (Mulyadi & Prakoso, 2021; Muqsith et al., 2022; Rofii, 2021; Syam et al., 2020).

Despite this strong normative framework, Indonesia continues to face persistent challenges related to religious intolerance. Empirical studies show that intolerance is reproduced not only through societal attitudes but also through structural and policy-related mechanisms, including discriminatory regulations, weak institutional coordination, and politicization of religious identity (Ashfiya, 2025; Kumalasari et al., 2022; Haryani, 2019; Mudzakkir, 2017; Netanyahu & Susanto, 2022). These dynamics manifest in recurring conflicts, disputes over houses of worship, and other forms of interreligious tension (Budiman, 2012; Djumala, 2013; Jha, 2007; Priyanda, 2011; Santoni, 2018; Sujatmiko, 2012; Syam et al., 2020). These conditions indicate that the core challenge of interfaith harmony in Indonesia is not normative but institutional and governance-related.

In order to understand these institutional challenges more systematically, existing scholarly works have explored interfaith harmony from various theoretical and empirical perspectives. Existing literature on interfaith harmony tends to

emphasize legal guarantees, moral values, or dialogical approaches, yet provides limited analytical models that systematically map multi-actor collaboration in policy implementation. Furthermore, no prior study has applied the Quintuple Helix framework to analyze the governance of interfaith harmony, even though this model offers a comprehensive lens for understanding interactions among government, academia, industry, civil society, and media (Carayannis et al., 2012; Carayannis & Campbell, 2010; Armas & Villegas, 2025; Merino-Barbancho et al., 2023; Widianingsih et al., 2024). This gap highlights the need for an integrative model that captures the complexity of actor interactions in fostering religious values and tolerance.

Against this backdrop, the broader body of literature on interfaith harmony in Indonesia can be understood as developing along two major thematic strands that shape scholarly debates. The literature on interfaith harmony in Indonesia reveals two major thematic strands that shape scholarly debates: (1) the normative-behavioral dynamics of Pancasila-based religious values, and (2) the governance and policy implementation challenges in sustaining interreligious harmony. These strands illuminate how ideological foundations interact with institutional realities, while also exposing conceptual gaps that remain unaddressed in existing research.

Scholars consistently acknowledge Pancasila as the philosophical and constitutional basis for interfaith harmony, yet they diverge in assessing its practical internalization. Mukhlis (2016) and Hynson (2021) emphasize Pancasila's role as a moral framework that shapes religious conduct and social interaction, suggesting that its values function as a shared normative compass. Their perspective aligns with Putnam's notion of generalized reciprocity, which Carmona and Silva (2020) interpret as a mechanism that strengthens cooperative behavior across religious groups. However, other studies challenge the assumption that Pancasila's normative strength translates into lived practice. Febriyana et al. (2022) and Nurdianzah et al. (2024) argue that Pancasila is often reduced to rhetorical symbolism rather than internalized as personal or communal values. Muqsith et al. (2022) similarly highlight the superficiality of ideological appreciation, noting that Pancasila has not yet become an embedded ethical orientation in everyday life.

These contrasting interpretations reveal a deeper tension between normative ideals and behavioral realities. While some scholars view Pancasila as a stable foundation for interfaith harmony, others point to persistent intolerance that undermines its normative aspirations. Studies by Kumalasari et al. (2022) and Ashfiya (2025) show that intolerance is reproduced through structural mechanisms, including discriminatory regulations and weak institutional coordination. Meanwhile, Haryani (2019), Mudzakkir (2017), and Netanyahu and Susanto (2022) highlight the politicization of religious identity, which disrupts social trust and amplifies intergroup tensions. Taken together, these studies suggest that the challenge is not the absence of normative principles but the lack of

mechanisms that translate them into consistent social behavior. This tension underscores the need for analytical models that move beyond normative discourse toward institutional and collaborative frameworks capable of operationalizing Pancasila's values.

The second thematic strand concerns the governance dimension of interfaith harmony, particularly the role of multi-actor networks in policy implementation. Duffy et al. (2010) conceptualize policy implementation as a networked process shaped by actor interactions, interests, and resource mobilization. This view resonates with Indonesian studies that highlight fragmented coordination among state and non-state actors in implementing religious harmony policies. Nulhaqim and Adiansah (2023) emphasize that effective implementation requires institutional capacity and collaborative engagement, yet they note persistent gaps in role clarity and coordination mechanisms.

Within this governance discourse, scholars differ in assessing the distribution of authority and responsibility. Mulyadi and Prakoso (2021) and Rofii (2021) underscore the state's central role in mediating religious tensions and ensuring constitutional guarantees. In contrast, Syam et al. (2020) and Hanif et al. (2024) highlight the importance of societal actors, including religious leaders and community organizations, in shaping grassroots interfaith relations. These differing emphases reveal an unresolved question regarding how state and non-state actors should be integrated within a coherent governance model.

From this perspective, the Quintuple Helix (QH) framework emerges as a potentially relevant analytical lens. The Quintuple Helix (QH) framework, widely applied in innovation and sustainability studies (Carayannis et al., 2012; Armas & Villegas, 2025; Merino-Barbancho et al., 2023), offers a potential lens for addressing this question. QH scholarship emphasizes cross-sectoral knowledge exchange among government, academia, industry, civil society, and media. However, despite its relevance, existing interfaith harmony studies have not adopted this multi-actor systems perspective. Widianingsih et al. (2024) demonstrate the value of QH in public policy contexts, yet no study has adapted it to religious harmony governance. This absence is notable given that interfaith harmony inherently involves diverse actors whose roles extend beyond formal state institutions.

Across these discussions, a clear conceptual gap emerges. Existing literature either focuses on the normative ideals of Pancasila or examines fragmented governance practices, but no study integrates these perspectives into a systematic, multi-actor analytical model. Moreover, although the Quintuple Helix framework provides a robust structure for analyzing complex actor interactions, it has not been applied to the governance of interfaith harmony in Indonesia. This gap limits the field's ability to conceptualize how religious values and tolerance can be collaboratively institutionalized across societal subsystems.

Responding to this gap, the present study develops a Quintuple Helix-based conceptual framework that synthesizes normative foundations, governance dynamics, and multi-actor collaboration into a coherent model for interfaith harmony policy implementation in Indonesia. The aim of this study is to develop a Quintuple Helix-based conceptual framework for collaborative policy implementation in promoting religious values and tolerance in Indonesia. Specifically, the study seeks to map actor roles, identify interaction patterns, and analyze governance mechanisms that shape interfaith harmony initiatives.

This research offers two key scientific contributions. First, it introduces the Quintuple Helix as a novel analytical lens for interfaith harmony governance, extending its application beyond innovation and sustainability studies. Second, it provides a structured model that integrates state and non-state actors, offering practical guidance for policymakers in designing collaborative programs that strengthen religious values and tolerance. The proposed framework contributes theoretically by advancing multi-actor governance scholarship and contributes practically by informing more coherent and coordinated interfaith harmony policies.

## METHODS

This study employed a systematic literature review with a conceptual synthesis approach, which was the most appropriate design for addressing the research question on how collaborative policy implementation for interfaith harmony could be modeled through the Quintuple Helix framework. Because the objective of the study was to construct an analytical model rather than test empirical hypotheses, the systematic review design enabled the integration of diverse theoretical, conceptual, and policy-based insights related to religious values, tolerance, and multi-actor governance. The review followed a simplified PRISMA logic that ensured methodological transparency through sequential stages of identification, screening, eligibility assessment, and synthesis. The PICOC protocol (Population, Intervention, Comparison, Outcome, Context) guided the formulation of search terms, inclusion criteria, and analytical boundaries, ensuring that the selected studies aligned with the conceptual focus of interfaith harmony and collaborative governance.

The data consisted of academic publications and official policy documents that addressed religious values, tolerance, interfaith harmony, and policy implementation. The population of interest comprised scholarly works discussing collaborative models of policy implementation related to religious values and tolerance, while the intervention dimension covered themes such as interfaith harmony, ideology, social conflict, and religious norms. Studies were included if they were published between 2000 and 2025, appeared in peer-reviewed journals, conference proceedings, or credible academic repositories, and demonstrated

relevance to multi-actor collaboration or governance mechanisms. Exclusion criteria removed duplicate records, studies lacking conceptual relevance, and publications that did not address interfaith harmony or policy implementation. The literature search was conducted across Scopus, Sinta, Google Scholar, and ResearchGate using Boolean combinations of keywords such as “Pancasila,” “religious values,” “tolerance,” “public policy implementation,” “collaboration,” “interreligious harmony,” and “Quintuple Helix.” Full-text screening was carried out to ensure that only studies meeting the predefined criteria were retained for synthesis.

The analytical process proceeded through several structured steps. First, all eligible studies were coded thematically to identify recurring concepts related to actor roles, governance challenges, and collaborative mechanisms. Second, the findings were mapped onto a modified Quintuple Helix framework to classify insights according to the five spheres of government, academia, civil society, the private sector, and media. This mapping enabled the identification of actor configurations and interaction patterns relevant to interfaith harmony policy implementation. Third, policy documents from institutions such as the Ministry of Home Affairs and the Ministry of Religious Affairs were examined to contextualize academic insights within Indonesia’s regulatory environment. Finally, the themes and patterns extracted from the literature were integrated into a conceptual synthesis that informed the development of a Quintuple Helix-based collaborative policy implementation model. The resulting model was presented visually through a QH diagram and served as the analytical foundation for understanding how religious values and tolerance could be institutionalized through multi-actor governance.

## RESULTS AND DISCUSSION

### RESULTS

Based on the systematic review protocol, the literature search initially identified 876 sources relevant to the research topic. Following the screening of titles and abstracts, the number of sources was reduced to 445, and subsequently narrowed to 265 after full-text eligibility assessment. A final set of 90 sources met the inclusion criteria and was selected for qualitative synthesis.

The bibliometric and thematic mapping of the selected literature reveals a keyword network structured into three interrelated clusters. The first cluster centers on *public policy and policy implementation*, including concepts such as governance, collaboration, institutional coordination, and regulatory frameworks. This cluster reflects the policy-oriented dimension of interfaith harmony and highlights the role of the state in setting formal rules and implementation mechanisms.

The second cluster comprises keywords related to *interreligious harmony*, including religious values, tolerance and intolerance, social conflict, communal relations, and social cohesion. This cluster captures the substantive social issues addressed by KUB policies and reflects tensions between normative ideals and empirical realities at the societal level. The third cluster focuses on the *Quintuple Helix (QH) model*, incorporating themes commonly associated with QH research, such as multi-actor interaction, knowledge production, media influence, and civil society engagement. This cluster links governance structures with societal actors beyond formal state institutions. These three clusters are not isolated; rather, they are densely interconnected, forming a complex relational network that underscores the multi-dimensional nature of interfaith harmony governance.

The synthesis of the reviewed literature supports the development of an actor–function matrix grounded in the Quintuple Helix framework. The analysis shows that each helix carries a distinct yet interdependent function in the implementation of interfaith harmony policies. Government and legislative bodies operate primarily as regulators and coordinators, shaping policy direction, providing legal guarantees, and ensuring institutional alignment. Academia contributes analytical insight, policy evaluation, and normative critique, although its involvement in implementation remains limited and often underutilized. The private sector plays a supporting role through corporate social responsibility initiatives and programs that strengthen social cohesion, yet its participation is still weakly integrated into formal governance structures related to interfaith harmony. Civil society and religious organizations occupy a central position in grassroots implementation, mediation, and the internalization of values, but they frequently encounter constraints related to capacity, resources, and legitimacy. Media actors influence public understanding by amplifying or reframing interfaith issues, which positions them as both facilitators of tolerance and potential sources of disruption.

The literature further indicates that governance tensions arise from misaligned roles and insufficient coordination among the Quintuple Helix actors. Although policy documents often highlight the importance of collaboration, implementation remains fragmented, with overlapping mandates and unequal power relations between state and non-state stakeholders. These tensions are particularly visible in the contrast between regulatory approaches and community-driven initiatives, as well as in the gap between normative discourse on tolerance and the politicized religious narratives that circulate through media channels. Together, these dynamics underscore the need for a more coherent and integrated collaborative model to support interfaith harmony in Indonesia.

## Overview of Interreligious Harmony in Indonesia

The findings of this study confirm that interfaith harmony in Indonesia constitutes not merely a normative aspiration grounded in constitutional and ideological commitments, but a complex governance challenge shaped by institutional arrangements, actor interactions, and power relations. Similar to patterns observed in other plural societies, such as India, Malaysia, and several European countries, interfaith harmony governance in Indonesia faces persistent tensions between legal guarantees of religious freedom and uneven implementation at the local level (Akbaba & Fox, 2018; A. Sarkissian, 2009)

International literature on interfaith governance highlights that formal constitutional protections alone are insufficient to prevent religious intolerance when coordination among state and non-state actors is weak (Modood & Sealy, 2025). The Indonesian case aligns with these findings, as evidenced by the increasing number of intolerance incidents despite the strong normative foundation provided by Pancasila and the 1945 Constitution. This suggests that the core challenge lies not in the absence of values, but in the governance mechanisms through which these values are translated into policy practices.

Interreligious harmony reflects the collective alignment of social attitudes, actions, and responsibilities, the fragility of which often manifests in intolerance and religious conflict (Jamaludin, 2021; Sagita, 2018). Empirical data from the Setara Institute indicate a persistent rise in violations related to interreligious relations in Indonesia, with 477 incidents and 731 actions recorded during 2023–2024, underscoring the ongoing challenges to sustaining interreligious harmony (Ashfiya, 2025).

Data on actors involved in violations of interreligious harmony indicate that 39.5% of cases are attributable to state actors, while 60.5% involve non-state actors, including individuals and civil society groups. This distribution underscores that religious intolerance in Indonesia is not confined to civil society alone. The involvement of state officials carries significant implications, as it may foster perceptions of unequal treatment and, in some cases, result in repressive practices that exacerbate the marginalization of affected communities (Khoiron, 2019).

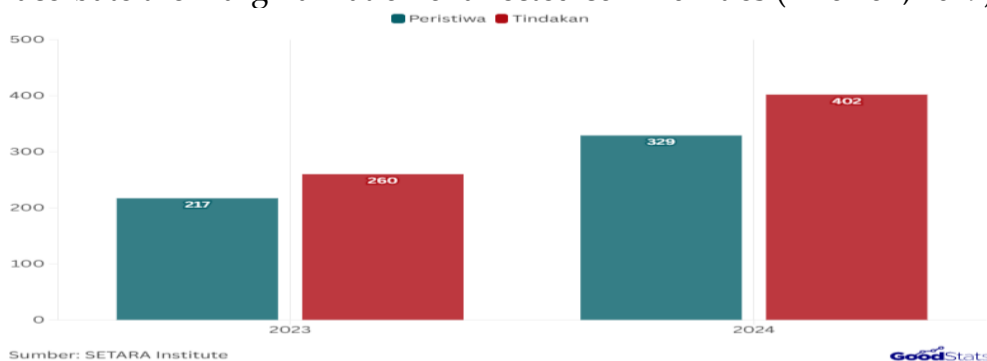


Figure 1. Data on Incidents and Actions in Religious Intolerance Cases in Indonesia  
Source: (Ashfiya, 2025)



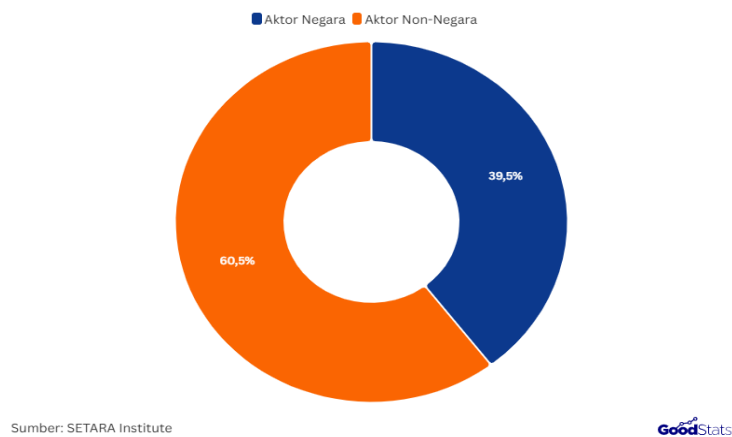


Figure 2 . Distribution of Actors Involved in Interreligious Harmony Violations in Indonesia  
Source: (Ashfiya, 2025)

Based on the evidence presented in the figure 1 and figure 2, this review finds that governance failures in interfaith harmony policies are closely associated with power asymmetries between actors, particularly between the state and civil society. Although collaborative governance is frequently emphasized in policy discourse, the state remains the dominant actor by controlling regulatory authority, funding, and agenda-setting processes. Non-state actors such as religious organizations, community leaders, and civil society forums, often occupy subordinate or symbolic roles, constraining their substantive influence on policy outcomes.

This pattern reflects broader international findings on interfaith governance, which suggest that collaboration often reproduces hierarchical relationships rather than enabling shared decision-making (Ansell & Gash, 2008; Emerson & Nabatchi, 2015). In Indonesia, institutional constraints including overlapping mandates, regulatory inconsistencies between central and regional governments, and the absence of clear implementation guidelines further intensify these asymmetries. The lack of a dedicated Government Regulation (PP) on General Government Affairs related to interfaith harmony exemplifies how institutional ambiguity undermines policy coherence and implementation feasibility. By mapping actor–function relationships across five helices, the QH framework uncovers interaction patterns and governance tensions that explain why interfaith harmony policies often underperform despite strong normative commitments.

### Policy Implementation for Embedding Religious Values and Tolerance

To address these challenges of interfaith harmony, the Indonesian government must adopt a collaborative policy implementation approach that engages multiple stakeholders beyond central state institutions. Effective implementation of policies embedding religious values and tolerance requires

cross-sectoral coordination among political institutions, educational and research bodies, economic actors, cultural and media stakeholders, and community-based environmental groups. Such multi-dimensional collaboration is essential to ensure accurate dissemination of religious and tolerance values while mitigating distortions arising from particularistic interests.

First, the political system constitutes a central dimension in the collaborative implementation of policies, functioning as the core mechanism of state governance through executive, legislative, and subnational institutions. Public policy implementation involves not only formulation and execution but also conflict management, central–local relations, and stakeholder collaboration in policy dissemination (Marta, Asrida, Amin, Febrina, & Harirah, 2024; Yunanto, 2021).

Within this dimension, the central government plays a strategic role in formulating, disseminating, and monitoring policies on religious values and tolerance through key institutions, while ensuring alignment between policy objectives and grassroots implementation (As'ari et al., 2021; Grindle, 1980; Kipo-Sunyehzi, 2022; Matsiliza, 2019; Pylypenko et al., 2022). The legislative branch complements this role by articulating public aspirations, co-producing legal and budgetary frameworks, and conducting political communication to socialize policies effectively (Asrinaldi, Yusoff, & Karim, 2022; Barros & Lemos, 2019; Dharmapala, Dewi, & Iswahyudi, 2022; Diamantina, 2018). Regional and local governments are responsible for operationalizing these policies, managing technical execution, and strengthening national awareness and identity at the local level (Grindle, 1980, 2017; McClintock, 2017; Rizkiyani, 2018; Sagita, 2018; Suparno, 2017).

Effective collaboration among these political actors is a key determinant of interreligious harmony in Indonesia (see, table 1). However, regulatory inconsistencies, particularly the absence of a Government Regulation governing General Government Affairs related to interreligious harmony have generated ambiguity in roles and responsibilities, leading to fragmented implementation at the regional level (Nugroho & Maulana, 2020; Prihastuti, 2022; Priyanda, Ningrum, Buchari, & Alamsyah, 2023). Accordingly, harmonization between central and regional governments is essential to ensure regulatory coherence, adequate resource allocation, and the consistent implementation of interreligious harmony policies that reinforce national cohesion.

**Table 1.**  
**Political System Actors and Their Functions**

Dimension	Actor	Function	Source	Analysis
Political System	Central Government	Formulating Policies for the Implementation of Religious Values and Tolerance	<ul style="list-style-type: none"> <li>Journal: (As'ari et al., 2021; Kipo-Sunyehti, 2022; Priyanda, Ningrum, Buchari, &amp; Alamsyah, 2023);</li> <li>Book: (Grindle, 1980)</li> </ul>	Overall, the study underscores the central government's pivotal role in policy formulation, as centrally issued policies provide direction for subnational implementation, including the setting of targets, policy priorities, and performance indicators.
		Conducting Monitoring and Evaluation	<ul style="list-style-type: none"> <li>Journal: (Matsiliza, 2019; Pylypenko et al., 2022)</li> </ul>	The central government also exercises oversight of policy implementation through monitoring and evaluation mechanisms based on established targets and performance indicators.
		Conducting Policy Socialization	<ul style="list-style-type: none"> <li>Journal: (Santagati, Bonini Baraldi, &amp; Zan, 2020; Zhou, Xiao, &amp; Feng, 2014)</li> </ul>	The central government must socialize the policies that have been formulated. The objectives, targets, and success indicators of a policy will not reach the grassroots level if the policy is not effectively communicated.
		Formulating the Central-Regional Government Relationship Pattern in Embedding Religious Values and Tolerance	<ul style="list-style-type: none"> <li>Journal: (Priyanda, Ningrum, Buchari, &amp; Deliarnoor, 2023; Sandford, 2020; Sweinstani, 2016)</li> </ul>	The central government must establish a harmonious relationship with lower-level governments. It is essential for the central government to develop a well-structured synergy model with regional/local governments.
	Legislative/Parliament (House of Representatives and Regional Representative Council)	Collecting Public Input for Policy Formulation	<ul style="list-style-type: none"> <li>Journal: (Asrinaldi et al., 2022; Barros &amp; Lemos, 2019; Diamantina, 2018)</li> </ul>	The legislature absorbs aspirations from its constituents. Its function is to bridge the messages of the constituents with the government, which serves as the policymaker.

Dimention	Actor	Function	Source	Analysis
		Together with the executive, the legislature formulates budgets and legislation for the implementation of policies.	<ul style="list-style-type: none"> <li>Journal: (Asrinaldi et al., 2022; Barros &amp; Lemos, 2019; Diamantina, 2018)</li> </ul>	Based on the collection of constituent aspirations, the legislature, together with the executive, formulates policies and enacts them in the form of state regulations
		Implementing Political Communication and Policy Awareness	<ul style="list-style-type: none"> <li>Journal: (Barros &amp; Lemos, 2019; Dharmapala et al., 2022)</li> </ul>	Once a policy has been enacted into regulation, the legislature is obliged to conduct political communication to ensure that the policy is effectively conveyed to the grassroots level.
	Regional/Local Government	Implementing Policies for Embedding Religious Values and Tolerance at the Regional Level	<ul style="list-style-type: none"> <li>Book: (Grindle, 1980)</li> <li>Journal: (Grindle, 1980, 2017; McClintock, 2017; Priyanda, Ningrum, Buchari, &amp; Alamsyah, 2023; Sagita, 2018)</li> </ul>	The role of regional/local governments is to implement policies that have been enacted into regulation. Citing Grindle, regional/local governments serve as the “implementors” of a policy.
		Developing Technical Guidelines and Gathering Implementation Data	<ul style="list-style-type: none"> <li>Book: (Grindle, 1980)</li> <li>Journal: (Grindle, 1980, 2017; McClintock, 2017; Priyanda, Ningrum, Buchari, &amp; Alamsyah, 2023; Sagita, 2018)</li> </ul>	Based on policies/regulations from the central government, regional/local governments formulate technical guidelines (juknis) on how to implement these policies.

Source: Compiled from Various Sources by the Author

Second, the education system constitutes a fundamental dimension in embedding religious values and tolerance within Indonesia’s multicultural society. Evidence from the literature and government reports indicates that effective educational interventions in tolerance contribute positively to national cohesion (Blum, 2014). Within the framework of religious pluralism, education emphasizes social and community interests by institutionalizing religious values and tolerance

across all levels of schooling, particularly through civic education (Mukhlis, 2016; Nurdin, 2017).

Higher education institutions and academics further reinforce this process through research, community service, and the development of teaching materials related to religious values, tolerance, and interreligious harmony (Nte, Teru, & Putri, 2022; Nurman, Yusriadi, & Hamim, 2022; Ubaedillah, 2018). Academics also play a strategic role in delivering multicultural education, which has been shown to reduce intergroup tensions and foster positive perceptions of diversity (Nurdin, 2017). Through training programs, workshops, and community engagement initiatives, educational actors contribute directly to strengthening interreligious harmony at the societal level (Rizkiyani, 2018)

**Table 2.**  
**Actors and Functions in the Education System**

Dimention	Actor	Function	Source	Analysis
Education System	Educational Institutions (Higher, Secondary, and Primary Education)	Delivering Civic Education to Foster Religious Values and Tolerance	Journal: (Blum, 2014; Hanif et al., 2024; Mukhlis, 2016)	Educational institutions play a pivotal role in embedding religious values and tolerance, as deficiencies in this process have been shown to undermine national stability and social cohesion.
	Academics (Lecturers, Researchers, and Teachers)	Delivering Education and Community Engagement on Interreligious Harmony	Journal: (Nurdin, 2017; Rizkiyani, 2018; Ubaedillah, 2018)	Academic participation is essential in embedding religious values and tolerance through effective teaching, thereby strengthening social cohesion and fostering conditions for interreligious harmony.
	Research Centers and Think Tanks	Research and Module Development on Religious Values, Tolerance, and Interreligious Harmony	Journal: (Nte et al., 2022; Rizkiyani, 2018)	Study institutions can contribute by presenting successful examples of interreligious harmony from various regions. These success stories can serve as references for policymaking.

Source: Various sources, processed by the author

Third, the economic system dimension emphasizes the involvement of the private sector/industry in public service (Fischer, Miller, & Sidney, 2006; Priyanda, 2019). Participation from the private sector/industry is essential in strengthening the implementation of policies aimed at instilling religious values and tolerance. The private sector/industry can play an active role through financial support, collaboration in the implementation of government policies within corporate

environments, and engaging employees in workshops on religious values and tolerance (Marta et al., 2024).

Furthermore, private sector involvement can also occur through foundations or non-governmental organizations (NGOs) that focus on education (Nakaya, 2018; Ribot, 2004). Through these institutions, the government can collaborate to reinforce the instillation of religious values and tolerance. Such collaboration will accelerate the creation of conditions for interreligious harmony within society. The success of the private sector in Singkawang City in contributing to interreligious harmony can serve as a reference. The construction of several infrastructures symbolizing ethnic, religious, and cultural diversity by private entities demonstrates that the private sector can actively contribute to fostering interreligious harmony in society (Prihatiningsih, Deliarnoor, & Hermawati, 2024). Therefore, the actors and their functions within this system (dimension) can be mapped in the table 3.

**Table 3**  
**Key Actors and Roles within the Economic System**

Dimension	Actor	Function	Source	Analysis
<b>Economic System</b>	Companies and Non-Profit Organizations/Foundations	Providing Financial Support and Corporate Social Responsibility, Conducting Workshops, and Policy Socialization for Employees	Jurnal: (Fischer et al., 2006; Marta et al., 2024; Nakaya, 2018; Priyanda, 2019; Ribot, 2004)	Companies and non-profit organizations/foundation s can be engaged in conveying messages of tolerance, religious values, and interreligious harmony through the services or products they provide to the community.

Source: Various sources, processed by the author

Fourth, media and public culture encompass the culture and wisdom of society in perceiving tolerance and religiosity. One of Indonesia's national identities that can be promoted is the religiosity of its people, rooted in values of mutual cooperation, respect, and collaboration among members of different religious communities. These values are manifested in Pancasila through the religious and tolerance principles present in Indonesian society. This serves as an important incentive for fostering interreligious harmony in Indonesia.

Therefore, the actors within this dimension need to be identified. Based on primary and secondary data, the actors in this dimension include religious and community leaders (Toga/Tomas) (Mulyadi & Prakoso, 2021; Sadad, 2016). Toga/Tomas play a crucial role in instilling religious values and tolerance. They have influential voices that are heard by their followers, enabling the effective

transmission of religious values to society. Through their outreach and socialization (syiar), Toga/Tomas can instill religious values as: (1) a means to preserve, expand, and connect the values of specific religious teachings with national objectives and general norms of interreligious harmony; (2) a driver of change and innovation, influencing society to be both productive and religious, thereby creating a balance between religiosity and economic aspects. Therefore, collaboration between the government and Toga/Tomas is a key factor in the successful creation of conditions for interreligious harmony.

Toga/Tomas also exert significant influence on society and play a crucial role in strengthening the values of tolerance within communities, supporting national identity. They can enhance national cohesion by integrating tolerance values with civic awareness and national insight (Ali et al., 2020). Additionally, they can act as mediators in resolving community conflicts. Toga/Tomas can also help identify issues related to interreligious harmony that arise within society and report them to the government.

Thus, the actors and their functions within this dimension can be mapped in the table 4. Historically, the role of religious and community leaders has not been fully optimized; their involvement has often been limited to formal and ceremonial activities. The government needs to engage them more intensively to support the creation of interreligious harmony at the grassroots level.

**Table 4 .**  
**Actors and Functions in the Media and Public Culture System**

Dimention	Actor	Function	Source	Analysis
Media and Public Culture	Religious Leaders (Toga) and Community Leaders (Tomas)	<p><b>Instilling Religious and Tolerance Values:</b> Promote and internalize religious and tolerance values among community members.</p> <p><b>Maintaining, Expanding, and Connecting Religious Teachings:</b> Preserve and broaden the teachings of specific religions while linking them to national objectives and the general norms of interreligious harmony.</p> <p><b>Strengthening National Cohesion:</b> Integrate values of tolerance with civic and national awareness to reinforce social unity and national identity</p>	Jurnal: (Ali et al., 2020; Mulyadi & Prakoso, 2021; Sadad, 2016)	Religious and Community Leaders (Toga and Tomas) <b>are</b> individuals who are integral members of their respective groups or communities. Their leadership and social prominence serve as accelerators <b>in</b> disseminating messages of interreligious harmony, tolerance, and religious values.s

Source: Various sources, processed by the author

Fifth, the environmental dimension of interreligious harmony emphasizes collaboration between central and regional governments and community-based forums, including the Religious Harmony Forum (RHF), Early Warning Forum (EWF), and National Integration Forum (NIF). These forums play a strategic role in maintaining local stability, disseminating religious and tolerance values, and identifying the societal impacts of interreligious harmony policies. RHF facilitates interreligious dialogue and cooperation at the local level (Sagita, 2018). While NIF promotes national cohesion, cultural integration, and peaceful coexistence (Nulhaqim & Adiansah, 2023). EWF supports early detection and management of potential conflicts related to religious harmony.

However, empirical studies indicate that the substantive roles of these forums remain limited, as their functions are often formalistic and constrained by unclear membership criteria and political considerations (see, table 5). Such institutional weaknesses have contributed to inadequate conflict management capacity and recurring cases of religious intolerance (Haryani, 2019; Khalikin, 2014; Sabara, 2018). Active community participation therefore remains critical, as higher levels of public understanding of religiosity and tolerance strengthen interfaith cohesion, whereas limited awareness exacerbates intergroup tensions (Adawiyah et al., 2021).

**Table 5**  
**Actors and Functions in Environmental Systems**

Dimention	Actor	Fungsi	Source	Analisis
Environment	Civil Society, RHF, EWF, dan NIF	Maintaining the stability of interfaith harmony in the region;  Identifying the impacts of interfaith harmony policies in the region;  Facilitating dialogue among communities;  Promoting ethnic and cultural assimilation within society;   Identifying and reporting potential conflicts related to interfaith harmony in the region.	Journal: (Adawiyah et al., 2021; Nulhaqim & Adiansah, 2023; Sagita, 2018)	The RHF, EWF, and NIF maintain direct engagement with local communities, with implementation in some regions extending to the sub-district level. In Bekasi City, for instance, the RHF operates through the Religious Community Council ( <i>Majelis Umat Beragama</i> , MUB), which is formally institutionalized under a mayoral regulation ( <i>Peraturan Wali Kota</i> ).

Source: Various sources, processed by the author



## DISCUSSION

### Collaborating actor model for interfaith harmony

The five dimensions outlined above play a critical role in maintaining interfaith harmony at the regional level. The Quintuple Helix (QH) framework offers analytical advantages over simpler governance models by explicitly incorporating media and civil society as autonomous yet interacting spheres. While state-centric or Triple Helix models tend to emphasize relationships among government, market, and academia, they often overlook the ways in which narratives, cultural meanings, and public discourse shape policy implementation in highly pluralistic societies.

This synthesis indicates that media actors perform a dual function: they may reinforce narratives of tolerance, yet they can also exacerbate polarization through politicized or sensational reporting. Such dynamics are frequently underexamined in conventional policy implementation models, despite their centrality to understanding interreligious tensions in Indonesia. Similarly, civil society forums such as the RHF, EWF, and NIF operate at the intersection of formal policy and grassroots realities, revealing discrepancies between regulatory intentions and social practices that remain obscured in top-down governance models.

By mapping actor–function relationships across the five helices, the Quintuple Helix (QH) framework elucidates patterns of interaction and governance tensions that help explain why interfaith harmony policies often remain suboptimal despite strong normative commitments. This finding underscores that the state cannot act in isolation; rather, effective governance of interfaith harmony requires systematic coordination and collaboration across all helix dimensions. Interactions among these dimensions generate complementary feedback mechanisms that enhance policy coherence and implementation effectiveness.

Accordingly, these inter-dimensional interactions can be conceptualized as an actor-based collaborative model and visualized through the Quintuple Helix framework to illustrate patterns of collaboration and interdependence (Hidayat et al., 2022). Drawing on the original Quintuple Helix model proposed by Carayannis et al. (2012), the proposed framework maps key actors and stakeholders and highlights cross-sectoral collaboration as a foundation for innovation and policy development in the governance of interfaith harmony in Indonesia (see, figure 3).

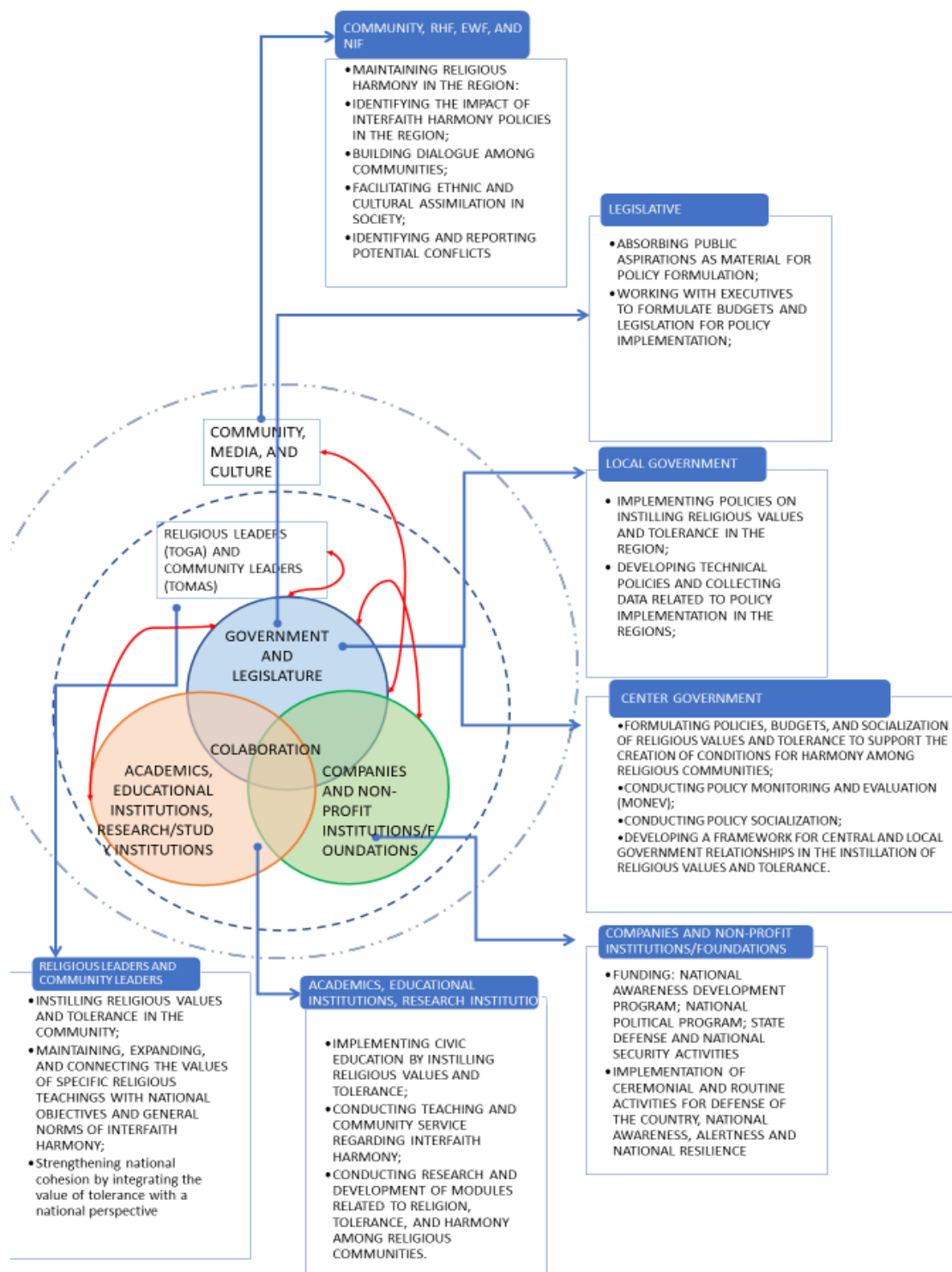


Figure 3. Conceptual Helix Diagram of Actor-Based Implementation Model for Interfaith Harmony

The proposed model illustrates a state-orchestrated collaborative governance arrangement in which the executive and legislative branches coordinate multi-stakeholder engagement including the private sector, educational institutions, religious and community leaders, media, and civil society, to institutionalize religious values and tolerance through public policy. By integrating cultural values, social norms, and collective practices into policy implementation, this model seeks to strengthen interfaith harmony outcomes. The institutionalization of tolerance and religiosity as policy-supported norms reinforces national identity and operationalizes Pancasila as a guiding framework for interfaith harmony governance in Indonesia.

From a feasibility perspective, however, the effectiveness of this Quintuple Helix-based collaborative model depends on specific institutional conditions. Meaningful collaboration requires clear role differentiation and accountability mechanisms to prevent symbolic participation, as well as sustained capacity-building for local forums and community actors whose performance is often constrained by political patronage, limited expertise, and resource shortages. Comparative international evidence indicates that collaborative interfaith governance is most effective when supported by formal coordination mechanisms, transparent actor selection processes, and adequate, sustained funding (Boucher & Laborde, 2016; Ani Sarkissian, 2015). Absent these structural prerequisites, collaborative arrangements risk devolving into procedural compliance rather than functioning as substantive tools of interfaith governance.

To summarize, the synthesis of findings demonstrates that interfaith harmony in Indonesia cannot be sustained through normative commitments alone but requires a governance architecture that systematically integrates the roles and capacities of diverse societal actors. The fragmented coordination, asymmetrical power relations, and inconsistent internalization of Pancasila values identified in the literature and confirmed through this study highlight the limitations of existing policy approaches. These insights reinforce the argument that interfaith harmony must be conceptualized as a multi-actor governance challenge that demands structured collaboration rather than ad hoc or sectoral interventions. By proposing the Quintuple Helix as an organizing framework, this study positions collaborative policy implementation as the critical mechanism through which religious values and tolerance can be institutionalized more effectively. This conceptual foundation provides the basis for the concluding section, which outlines the theoretical contributions and practical implications of adopting a Quintuple Helix-based model for strengthening interfaith harmony in Indonesia.

## CONCLUSION

This study concludes that the effective institutionalization of religious values and tolerance in Indonesia requires a collaborative governance model that integrates the roles of government, academia, civil society, the private sector, and media. The analysis demonstrates that existing approaches to interfaith harmony remain fragmented, with normative commitments to Pancasila insufficiently translated into coordinated policy implementation. By applying the Quintuple Helix framework, the study provides a structured explanation of how multi-actor interactions can be organized to strengthen interfaith harmony, thereby directly addressing the research question concerning the design of a collaborative policy implementation model.

Despite its contributions, this study has limitations as it mainly used secondary data derived from policy documents and academic literature, which restricts the ability to capture real-time dynamics and actor perceptions in the field. The systematic literature review approach also depends on the availability and quality of existing studies, which may not fully represent local variations in interfaith governance practices. Future research would benefit from empirical validation through interviews, case studies, or participatory observations to examine how the proposed Quintuple Helix model operates in practice and to identify contextual factors that influence its effectiveness.

Building on these findings, future studies could explore comparative applications of the Quintuple Helix model in other plural societies or examine how digital media ecosystems reshape interfaith relations within the QH framework. Theoretically, this study expands the use of the Quintuple Helix beyond innovation studies by demonstrating its relevance for religious harmony governance. Practically, the model offers policymakers a structured tool for designing integrated programs that align state and non-state actors, enhance coordination, and strengthen the internalization of tolerance across societal subsystems.

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